

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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"Thou Wife of Jeroboam"

By Evangelist John Linton
Wheaton, Illinois

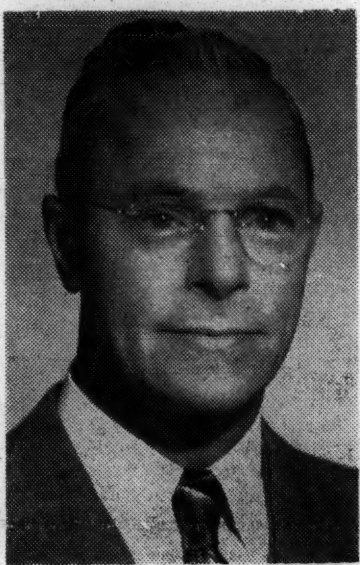
"And the Lord said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman. And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings." I Kings 14:5,6.

Can you imagine the utter astonishment of this woman who, feeling safe and secure in her disguise, believing that no one but she and her husband knew of her secret mission, hears herself called by her own name, and learns that the prophet knows all that is in her heart?

The revelation of her identity was all the more astonishing because the prophet was blind with old age and could not see her. She had come in the guise of a sorrowful, praying, God-fearing mother, instead of the wicked, impenitent woman that she was. She had not spoken a word, so he could not have recognized her by her voice. Yet there she stood, revealed for what she was—a wicked, scheming woman, come to deceive the prophet and secure from him a blessing she did not deserve. She stood there startled, dumbfounded, stunned into silence at the revelation of her identity.

The husband of this disguised woman had surpassed most of the kings of Israel in wickedness. Although God had placed him on the throne; although God had been pleased to heal him of a leprosy, he had allowed prosperity to turn him from God and by his wicked-

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Evangelist John Linton

Christian Love--The Supreme Constraint

By the late Dr. W. B. Riley

Long pastor, First Baptist Church, Minneapolis,
Founder, Northwestern Bible School, College and Seminary

"The love of Christ constraineth us"—II Corinthians 5:14.

It is doubtful if there is a single phrase in the entire New Testament that comes so nearly summing up the spirit of Christianity as does this sentence. It was written to the Corinthians—Greek converts to the Church—and its important word "love" needed, therefore, a new definition.

Paul has already given that in the thirteenth of I Corinthians. The reason why he took such pains in that definition, and gave such space to it, was the new significance attaching to the word.

By the heathen of the Apostle's day "love" had been degraded, and the very term was synonymous with "sentimentality" or even "sensuality"; and the Apostle must needs redeem it for Christ's sake and give to it a new spiritual and social significance, all of which was matchlessly done in the great chapter to which we have referred.

The contrast, therefore, here is a most extensive one, and in order to understand this one sentence, one must have read at least the two Epistles to the Corinthians. But when he has done that carefully, thoughtfully, considerably, he will see at least three suggestions which it is our purpose to study.

The Superior Love!

"The love of Christ!"

The world never saw its like; in truth, had never known anything

of close kinship with it. Up to that time the greatest love the world knew anything about was the love that led father or a friend to lay down his life for his child or his boon companion. In other words, love had lived in a reciprocal realm; it gave expecting to receive again. "But God commendeth His love toward us, in that, while we were yet sinners, (aliens, enemies, rebels) Christ died for us" (Rom. 5:8). This, then is the superior love—such love as the world had never seen till Calvary's hour.

The very phrase, then—"the love of Christ"—kept in mind, privileges us to make certain statements. It is superior to sensuality. Dr. W. J. Dawson says, "At the time Christ came, love had a physical significance, but no moral or spiritual one. It was a synonym of physical sensation. It was the basis of the most abominable acts, because the word had become saturated with abominable meanings, by pagan poets, by vile emperors, and by the filthy corruptions of a vile people."

Even today this good word has not entirely been delivered from such unholy uses. Not long since Jacob Beelhart—devotee of free love—was telling the people of the land, "Love is the guiding spirit of a universal system, and is harmony. The intellect is subjective because it is unworthy, and the bubble of the heart are only



Dr. W. B. Riley

free to direct the conduct of the spirit."

And yet, every one knows how short-lived are the sickly sentences and sentiments growing out of such definition of this good term. History has not a few illustrations akin to that to which our city has been treated this past week, in which it has been seen again that no endearing terms, in which truth is plighted, even when it is cemented by millions of cash, can hold together people who know nothing of the new meaning of this word.

Thomas Dixon tells how Lord Bulwer gushed in his love letters, beginning them, "My dearest and kindest" and "most bootiful poodle," and ending them, "my angel," "my love," "my light"; but after a few brief years was upon this same woman with a carving knife. As he sprang at her she cried,

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No Present-Day "Signs" of Christ's Coming

By Evangelist John R. Rice

Last week in *The Sword of the Lord* we published an article, "False Teachings About the Last Days." It was half a chapter by the same name in the new book, *We Can Have Revival Now*. In that article we showed that it is wrong to say "We cannot have revival now because we are in the last days." We reminded readers that the Bible teaches clearly that no one can know even approximately when Christ will return. Jesus may come today and it is right to say that Jesus may come today but it is wrong to say that Jesus must come in this generation, that Jesus must come within the next few years. It is wrong to say "Jesus is coming soon," for no one knows whether He will come soon or after many years. If you did not read that article in last week's *Sword* be sure to read it now. Now we give the remainder of that Chapter Three, "False Teachings About the Last Days."

IV. There Are No "Signs" of Christ's Coming by Which We May Know It Is Near

In my early ministry I sometimes preached on "Signs of Christ's Second Coming." I have a chapter on that subject in my book, *The Coming Kingdom of Christ*. In a second edition I was compelled to modify the chapter. I was compelled to see that the next thing on God's program, as far as Bible prophecy is concerned, is Christ's coming in the air to receive His saints when the Christian dead shall be raised and living saints changed and called up to meet Him in the air. That event is imminent; that means it may occur at any time. If Christ may come at any moment, then obviously we need not wait for any signs. And any signs could not make Christ's coming other than imminent, could not prove He would come this year or day and could not prove He would not come this year or day. The Bible teaching is that Jesus may come at any moment, signs or no signs. He could have come even in apostolic days before any recent events could have occurred.

But did not Jesus speak about signs of His coming? Jesus spoke particularly of one sign but that

was not a sign of the first phase of His coming and the rapture but a sign which will occur after the rapture, at the close of the tribulation period, before Christ comes visibly, triumphantly, to the earth to reign.

This sign is mentioned in the Olivet discourse of Jesus. In Matthew 24:3 we have the disciples' question, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

You see, the disciples asked, "What shall be the sign of thy coming, and of the end of the world?" Or better translated, "What is the sign of thy coming, and of the end of the age?"

In Luke 21:25-27 Jesus answered as follows about signs:

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."

It is similar to the passage in

Matthew 24:29,30 where Jesus mentioned the sign in these words:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

Note the following facts about Jesus' answer.

1. The sign is to be "immediately after the tribulation." I understand from the Scriptures that the tribulation cannot begin till after the rapture, so Jesus must come into the air to receive His saints before the Great Tribulation. "The sign" is after Christ's coming for His saints, not before.

2. We see that Christ's coming

(Continued on page 2)

FEBRUARY 1

an important date because

100,000

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"Can We Do It?" "We Have Done It!"

Why the Editors Expect to have 100,000 Subscribers
by February 1

By Charles T. Lampman, Managing Editor

On the wall in my office is a rough chart showing how the current 100,000 Campaign drive is progressing. The title of this chart was "Can We Do It?" I was properly rebuked a few days ago when a visitor to my office altered it to read "We Can Do It!" There is every reason to believe that when we total the final figures on February 1 there will be 100,000 subscribers on the rolls.

At this writing (December 31) there were 25,535 subscriptions and renewals since the campaign began. That's a goodly figure, but just a little more than half of what we need to reach our goal.

We are proud of our SWORD OF THE LORD subscribers. We've been watching them grow, and grow GROW ever since 1934 (I've included this set of statistics to help you see how steady and solid SWORD subscription campaigns are).

Weekly Print Orders

Following are the average weekly number of copies of THE SWORD printed and distributed for each year since the first issue.

Year	Weekly Average
1934	7,200
1935	6,100
1936	8,100
1937	9,100
1938	6,200
1939	5,900
1940	5,600

1941	9,100
1942	12,100
1943	20,800
1944	30,800
1945	44,600
1946	43,388
1947	36,800
1948	35,400
1949	49,900
1950	68,057

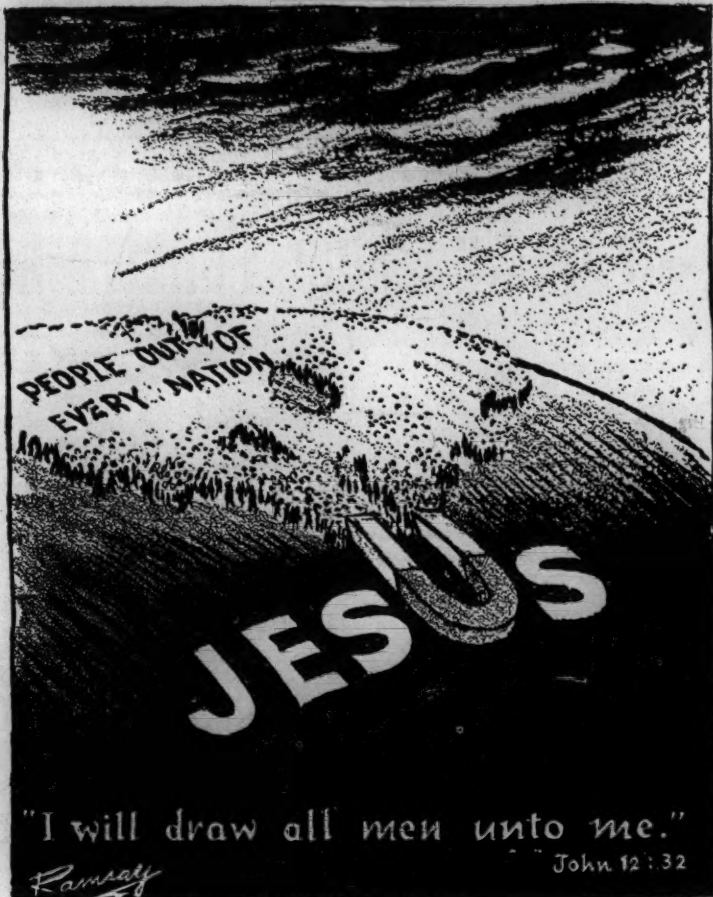
If you'll total these figures up and multiply by 52 you'll find that more than 19 million copies of THE SWORD have been printed. That's a lot of paper. But it's not just paper. There is no way to illustrate the vast amount of prayer and tears that have been consumed in publishing these 19 million SWORDS. There's no adequate way to picture the great amount of good that these SWORDS have accomplished. But each of the 17,750 people who wrote us during Letter Month has a pretty good

(Continued on page 5)

The Gospel at a Glance

By Charles L. Ramsay

"ALL POWER IS GIVEN UNTO ME"



John 12:32

Reprinted by request

This is another in a series of original Christian cartoons drawn by Charles L. Ramsay which have been appearing weekly in THE SWORD OF THE LORD. The first edition of 101 Christian Cartoons has been completely exhausted. A second edition is in preparation and will be announced when ready.

No Present Day "Signs"

(Continued from page 1)

referred to by the prophets was His coming to the earth to reign after the rapture. Jews would naturally look forward to the part of Christ's coming that will affect them, when Jews will be regathered from all the earth, when the "angels . . . shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:31), when Christ will destroy all the enemies of the Jews and overthrow all Gentile dominion and restore David's throne in Jerusalem and sit on David's throne. It is this kingdom that the apostles asked about in Acts 1:6: "Wilt thou at this time restore again the kingdom to Israel?" Gentile Christians are naturally more concerned about the rapture, the first phase of Christ's coming. But Old Testament prophecies in the interest of Jews center mainly in the second phase of Christ's coming. His revelation to Israel.

After the world is in the Great Tribulation time it will be very simple for those who know the Bible to learn when Jesus will return. There must be seven years in Daniel's seventieth week. The Great Tribulation time itself is clearly announced to continue 3½ years, 42 months, 1,260 days. (Dan. 7:25; Rev. 11:2, 3; Rev. 12:14.) The terrifying reign of the Man of Sin is definitely limited. After the first phase of Christ's second coming, the rapture, the second phase must come within a specified time. And just before Jesus returns to the earth with saints and angels to fight the Battle of Armageddon and set up His kingdom, the sign of His coming will appear in the heavens.

There is no sign of Christ's coming promised before the rapture.

No preacher has a Scriptural warrant, I think, for preaching

that current events are signs of Christ's soon return. Mussolini was not the Antichrist, as some Bible teachers said, and they will be as foolish if they so designate Stalin or Tito.

We are not to believe Christ is coming because of some "signs" but because He said so!

V. Christ's Coming for His Saints Does Not Await the Preaching of the Gospel to Every Creature

A great missionary leader, a friend whom I greatly admire and love, has recently published a book in which he pictures an imaginary scene. Satan is pictured as in counsel with the princes of darkness, the leading demons who supervise his work in various countries. Some demons report proudly that the gospel is not being preached in the countries over which they bear evil sway, and all gloat that Christ cannot now return until these people hear the gospel. Missionaries shot down or discouraged before they can enter Afghanistan, and the failure of missionary groups to reach other isolated tribes, is cited. And then Satan himself and his demons are pictured as being greatly distressed and defeated because at last there is prospect of the gospel being preached to every creature. Now, though they have defeated Christ's planned return so long, it appears that the gospel will be preached to every creature and the Saviour will return.

It is here taught that Jesus cannot return to take away His saints until the gospel is again preached to all the world. But I believe that this is an entirely wrong interpretation of Scripture. The gospel has already been preached to all the world in early Christian times, if not in this generation. And if Jesus could not return until the gospel is preached to every tribe again, then His plain commands to watch, that He might come at any time, would seem out of place and misleading, if not actually dishonest. That surely we cannot concede. The imminent coming of Christ, so clearly taught in the Scripture, means that He might have come at any moment, whether the gospel is preached again to all the world or not.

Mistaught people sometimes think that Matthew 24:14 refers

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to a sign of Christ coming. It says, "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." But the context shows that this is a message primarily for Jews who will be living in the tribulation time and not for us today. The next verse mentions the Abomination of Desolation, when the Antichrist will stand in the temple in Jerusalem claiming to be God, which event must come after the rapture and which begins the Great Tribulation time. The following verse speaks of the flight of the Jews from the Man of Sin in those days, and verse 21 plainly says, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

So during the Great Tribulation time the gospel of salvation will be preached to the world in view of Christ's literal return. The preaching of the gospel to all the world mentioned in Matthew 24:14 will be after the first phase of Christ's coming, not before.

The simple truth is that the gospel has already been preached to all the world. I remember that Dr. R. A. Torrey called attention to two or three Scriptures which show that the gospel has already been preached to all the world. In Acts 2:5, "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven" and these men heard the gospel at Pentecost. In Romans 1:8 Paul says "that your faith is spoken of throughout the whole world," and how could people have heard of the wonderful faith of the fine Christians at Rome if they had not heard the gospel? Colossians 1:4-16 also says that the gospel had come to all the world in Paul's time. So Matthew 24:14 could not teach and does not teach that the gospel is to be yet preached in all the world before Jesus comes.

Besides, if the preaching of the gospel to some unknown tribe in Central America or the Amazon valley is an event that must occur before Jesus can come, then Christ's coming could not be imminent and the Scriptural warning that we must watch since Jesus may come any day or year would be foolish.

Let us say again there are no signs that will indicate when Jesus is to come and there is not a single prophetic event which must come before the rapture of the saints.

VI. The Modern Establishment of a Nation Israel in Palestine Not "the Budding of the Fig Tree," Not a Sign of Christ's Soon Return

Some months ago Editor Mel-dau, of *Christian Victory* magazine, my esteemed friend, wrote me and about a dozen well-known Bible teachers, asking us to prepare a statement for a forthcoming issue of his good magazine on a subject something like this, "Is the Reestablishment of Israel as an independent nation in Palestine recently, the budding of the fig tree mentioned in Matthew 24:32, 33, and a sign of Christ's coming?" I was glad to give my answer, and glad indeed when the symposium came out in the good magazine that nearly all the Bible teachers agreed that the recent establishing of an independent nation of Jews in Palestine did not fulfill the prophecy of the budding of the fig tree as foretold in Matthew 24:32, 33, and was not especially a sign of Christ's soon return.

Since that matter has often been misunderstood, let us read the passage involved and see clearly what the Saviour said in that Olivet discourse, about the budding of the fig tree.

Matthew 24:29-34 reads as follows:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

Let us note very simply some of the things which Jesus taught in this passage:

1. The time discussed is at the close of the Great Tribulation, and some time after the rapture of the saints. It is "immediately after the tribulation of those days . . ." (vs. 29). So the parable of the fig tree does not apply to these days before the rapture and before the Great Tribulation, but to the days "immediately after the tribulation." Nothing before the tribulation period could be meant here. The recent developments in Palestine are not meant, it is quite clear, since they did not happen "immediately after the tribulation of those days. . ."

2. The meaning of the parable is clearly explained. Certain events which will follow the Great Tribulation are like a fig tree whose branch is tender and which puts forth leaves in the spring. These events are the appearing of the sign of the Son of man in Heaven, when Christ starts to return, and the sight of the Son of man coming in the clouds of Heaven; and the sending of the angels to regather Israelites from all over the world. Then verse 33 says, "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." When converted Israelites at the close of the Great Tribulation time, or other saints converted in that tribulation time, see Christ coming in the clouds of Heaven with power and great glory to set up His throne at Jerusalem and reign on the earth, and when they see the angels of God sent out miraculously around the world with the great sound of a trumpet to regather the elect, God's chosen nation Israel, from among all the lands of the earth, then these troubled people may know that

Christ's coming and reign is immediately at hand. So there would be no use in speculating about the matter, because the meaning of the parable is clearly given in the words of the Saviour Himself.

And we should distinguish between the present immigration of godless Jews into Palestine, unconverted and unrepentant, and going by human means and with human purposes, from that other great gathering when every Jew left alive in the world will be gathered by the angels and brought to Palestine at Christ's return. The present movement in Palestine is human. It is not particularly a subject of Bible prophecy. It has no particular significance except that the Scripture indicates that some Jews will be in Palestine and will make a treaty with the Antichrist in the tribulation time. The present influx of Jews into Palestine is not the great regathering which will be done miraculously by the angels of God when Jesus returns in person to reign, after the rapture and after the tribulation period.

3. We must make sure to notice, too, that the coming of Christ here mentioned is the second phase of His coming. It is not His coming into the air invisibly to raise the Christian dead and receive them and us together, and carry us away for a honeymoon in Heaven. This is not the coming of Christ for His saints. It is the coming of Christ with the raptured saints, after the tribulation is over. The rapture will come, as most reputable premillennial Bible teachers agree, before the Great Tribulation time. Then after the Great Tribulation (which will occur in Daniel's seventieth week, as I believe), Christ will return with these saints and with angels to fight the battle of Armageddon, to destroy the kingdom of the Antichrist, and to set up His throne at Jerusalem and reign on the earth for a thousand years of joy and peace. There are two separate phases of Christ's coming. That for which we wait is His coming into the air to receive His saints. Then after the tribulation time, those who will have been converted on the earth will long for Christ's return, with us, to set up His kingdom. It is the second phase of Christ's coming, when He shall come literally to the earth to take charge and to

(Continued on page 3)

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WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS
by Charles T. Lampman

Cutchin Results Continue

About six months ago we reported on meetings held by Evangelist Ray Cutchin in Bear River, Nova Scotia. A few days ago we received the following report of the lasting results of those meetings.

"For two weeks in the early summer we were privileged to enjoy a refreshing revival campaign under the preaching of Evangelist Ray Cutchin and song leader L. H. Bishop of Chicago.

"The Lord graciously blessed from the opening service, and good numbers attended throughout the entire campaign. There were either rededications or first time decisions for Christ at every service. The final meeting, held on a Sunday evening, was one of the greatest services ever held in this church, with scores coming to declare themselves openly for the Lord Jesus.

"The results of this campaign have continued to be very satisfactory indeed. The mid-week services are more largely attended, testimonies are better, and many who had been indifferent have been revived and their testimony now is a real inspiration. And so we thank the Lord for this gracious visitation of His Holy Spirit.

"We would unhesitatingly recommend Evangelist Cutchin to any church desiring the services of a godly, humble evangelist, who faithfully preaches the Word." So says G. D. Brydon, pastor.

Threlfall Again Commended

Since Dr. Rice announced that Evangelist James Threlfall was joining the Sword Staff of Evangelists we've received several letters of commendation. Earl W. Beal, pastor of the Baptist Church of Perry, New York, says:

"Brother Threlfall is a man of God; one whom God is using. He is a passionate preacher of the Word, and His preaching is 'in demonstration of the Spirit and of power.' He believes that God speaks through His Word, and gives Him an opportunity to do so. And results prove that God is faithful to His promise.

"Souls were saved in our midst through his ministry, but further rejoicing came through the rededication of Christians to the Lord. Our work has been greatly revived through these dedications. Truly God spoke to our hearts and shed abroad His love by the Holy Spirit. We thank God for the clear, courageous preaching of the whole counsel of God by brother Threlfall. In him you will find a workman you will be pleased to highly recommend."

Garland and Oughton Unite

Word has just come that after January 10 Evangelists Fred Garland and Bob Oughton will be working together as a gospel team. Bob Oughton writes: "Brother Garland will go in and preach for 11 days to Christians and I will follow him, in the same meeting, and preach to the unsaved."

The Team's first meeting is in Chattanooga, Tennessee, January 1 through 21.

The Team may be contacted through Evangelist Fred Garland, Box 17, Roanoke, Virginia.

Brannon at West Plains

Evangelist Clifton W. Brannon, Longview, Texas, recently closed a revival at the First Baptist Church, West Plains, Missouri, where Rev. K. L. Sutter is the pastor. There were 28 additions to the church with scores of rededications and young people answering the call to mission work and to the ministry. Pastor Sutter says: "Evangelist Brannon is doing the kind of preaching that counts and any church will do well to have him for revival."

Gamble at Grand Rapids

Evangelist John Gamble held an eight day campaign in Calvary Church, Grand Rapids, Michigan, recently.

Of these meetings W. E. Sampson, pastor, says:

"The messages brought by John Gamble all through the week were real Bible preaching evangelistic messages and the church was really stirred. A series of prayer and cottage prayer meetings had pre-

ceded the meetings and there had been quite a number of people saved up to the last Sunday, but in that last meeting when the invitation was given there was literally a deluge of response to receive Christ as personal Saviour.

"It was impossible for us to keep a count of the total number of people dealt with, but the inquiry rooms of the church were filled and there were people being dealt with sitting on the stairs going into these rooms. One man who has been a member of this church for the whole duration of his lifetime said to me at the close of the services, 'This was the greatest thing that has happened at Calvary Church in 15 years.'"

No Present Day "Signs"

(Continued from page 2)

reign, that is discussed in this passage.

4. Jesus said in verse 34, "Verily I say unto you, This generation shall not pass, till all things be fulfilled." I rather think that "this generation" means the race of Jews and the race will not be destroyed despite all the Hitlers and Antichrists. Dr. Scofield's notes on this verse say about *generation*:

"Gr. genea, the primary definition of which is, 'race, kind, family, stock, breed.' (So all lexicons.) That the word is used in this sense here is sure because none of 'these things,' i.e. the worldwide preaching of the kingdom, the great tribulation, the return of the Lord in visible glory, and the regathering of the elect, occurred at the destruction of Jerusalem by Titus, A.D. 70. The promise is, therefore, that the generation—nation, or family of Israel—will be preserved unto 'these things'; a promise wonderfully fulfilled to this day."

But if the word *generation* here means people living in one particular life-span, it still could mean only that group living "immediately after the tribulation of those days . . ." as Jesus Himself places them in verse 29. The so-called "budding of the fig tree" cannot happen until after Christ comes for His saints, after the Great Tribulation.

I am glad personally that there is now a land where oppressed Jews will be welcomed. But these Jews, going back in unbelief, have possession of only a very small portion of the land of Israel. They do not even have undisputed possession of Jerusalem. They have not gone back under the blessing and forgiveness of God. Blindness in part is still upon Israel. The veil is not yet taken away from their faces. The great future regathering and conversion of Israel will take place by supernatural means after the tribulation time. And the establishment of a little state called Israel in recent months is not a sign that Christ may come soon. Christ may come very soon, but it needs no sign such as that to prove it. He may not come for long years. No one knows.

"Thou Wife of Jeroboam"

(Continued from page 1)

ness had led the whole nation into sin. And now in the hour of their need, with death for their child threatening their home, they turned to the prophet whom they had forgotten and tried to deceive him into blessing them.

Jeroboam is the father of all those who offer prayer without penitence, who desire physical healing without spiritual salvation, and who try to secure the blessing of God without rendering obedience to God. And there stands his wife at the preacher's door, her disguise torn away by his first sentence, realizing, as she must have, that the God of Israel had spoken to Ahijah, and that all things are naked and open in the sight of Him with whom we have to do.

The preacher gave this woman the Word of God. I like him for that, don't you? Dear friends, of what use to God or man is a preacher who does not deal faithfully with the sins of the people before him? How can he be a true friend of man who hides from them the whole counsel of God?

Let me stress with all my soul that current events do not especially affect the simple fact, clearly taught throughout the Bible, that we can have revival now, that God is in the saving business, and that any time God's people meet God's requirements, they may have His glorious power and the manifestation of it in the saving of multitudes of souls, in great revivals. Those who go by the newspapers and are greatly excited by current events may feel that the atomic bomb, the hydrogen bomb, the upsurge of communism, the modernism in many churches, the possibility of a third world war, and the establishment of the modern nation Israel, mean we are in "the last days," and that therefore great revivals are impossible. But those who steadfastly depend upon the words of Christ will remember that "The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever" (I Pet. 1:24, 25). The harvest is still great and the labourers few. If God's people, called by His name, shall humble themselves, and pray, and seek His face, and turn from their wicked ways, God will hear from Heaven, will forgive their sin, and heal their land, as He promised in II Chronicles 7:14. All of God's promises are still true. God's tender heart toward sinners still yearns for them to be saved. God's Holy Spirit has all the convicting and saving power He ever had. The Word of God is still quick and powerful and sharper than a two-edged sword. The blessed promise of Jesus, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12), is still true. Do not let false teachings and heresies about these so-called "last days" keep you from believing the Word of God, that we can have revivals now!

(The above is part of chapter three of the big book, **WE CAN HAVE REVIVAL NOW**, by Evangelist John R. Rice. Price, \$2.00. Sword of the Lord Publishers, 214 West Wesley Street, Wheaton, Illinois.)

thought came over her like an electric shock that she was dealing, not with a blind prophet, but with a God whose eyes are a flaming fire, who reads the secrets of men as an open book, and from whom no secret can be hid.

This propensity for disguise before God is part of our fallen human nature. It began with the first man and woman God made. After the fall Adam blamed Eve, and Eve in turn blamed the serpent. They disguised themselves as victims of circumstance, as deceived by others, instead of the willful sinners that they were.

It has been so with all the children of Adam since. Brought before the light of God's Word, men and women try to make themselves other than they are, and always they feign to be better. The three hardest words to pronounce in any language are the words—"I have sinned."

That is why people who are stubborn in their sinfulness turn from the gospel of Christ. Although full of grace and mercy, the gospel demands confession of sin and repentance before mercy can be shown. And right there the proud in heart are at controversy with God. They begin to defend themselves. They are not sinners, or if so, they are not great sinners; they haven't done anything very wrong. On the contrary they have done many good works; they have helped many good causes;

they have a plenitude of disguise.

Oh, let me say bluntly, in order to stab you into wakefulness—if you are not a saved man or woman, if you have never repented of your sins and acknowledged that God's estimate of you as a Hell-deserving sinner is true, then you stand before God as a willful, sinful, lost soul heading for the judgment.

Now let me help you to see this. Is there any way whereby we may know how we stand in the estimate of God? There is. God has given us Ten Commandments to test our obedience to Him and to reveal us to ourselves. Have you kept those commandments?

The first one is, "Thou shalt have no other gods before me?" (Exod. 20:3). What is a god? It is that which a man worships, thinks most of, and puts first before anyone or anything else. Now have you no other gods? Have you not often put self before God, and others before God, or business, or pleasure, or money before Him? The fact is there was only one man who ever lived who kept that commandment. No other man but Christ was ever able to say he had put God first in all things, before everyone else, and at all times. Yet that is only one commandment and you have broken it. Now our Lord said concerning these commandments, 'He that is guilty of

(Continued on page 4)

Dr. Bob Jones Says:

Please note the copy of a letter which I am quoting from one of our Bob Jones University graduates. His wife also attended this University.

"We believe that your idea of a Student Loan Endowment Fund was revealed to you by God Himself. We feel that it is a most worthy and needful cause; therefore, we wish to help you build it.

"This summer I attended a six weeks' summer session at . . . In my Physics class at this school, I was taught that the creation story in the book of Genesis is false and that the idea of a literal hell is false. Other fundamental Bible truths were denied. Evangelists were criticized slanderously. I am certainly glad that I was at Bob Jones University four years before going to a school like that. They couldn't change my beliefs, but I feel so sorry for the many other young people who sit under such teachings and drink them in. That is reason enough that I am so strongly in favor of the Student Loan Endowment Fund. We would like to see every young person possible attend Bob Jones University before they are tricked by some modernistic satanic college professor.

"My wife and I are teaching in . . . High School. We have had a most enjoyable time. This is our second year here. You said that you would not guarantee a job to anyone who graduates from Bob Jones University, but you said that you would guarantee anyone that he could hold a job if he gets one, that is, if he really takes


notice of what is going on while he is at Bob Jones University. That has certainly proven to be very true. I was even offered the position of Superintendent of . . . Schools for this year.

"I am enclosing check for \$200, and we know that it will be used for a real Christian cause. May God continue to richly bless as you continue to raise this Fund."

Now, my friends, you have read a letter that tells just exactly how our own fine Bob Jones University graduates feel about their Alma Mater. We are sure that we have the most loyal and wonderful graduates in all the world. How we thank God for the orthodox, evangelical, Christian testimony these graduates are giving in so many parts of the world in this day when such a testimony is so greatly needed. My friends, do you not think if this young man could, out of his salary as a school teacher, send Bob Jones University \$200 to help other young people receive the same type of training he and his wife received but who do not have enough money to pay all the expenses, that you could at least make some contribution toward the Student Loan Endowment Fund, which we are raising? We would appreciate your helping us reach the goal we have set for the close of this school year. Please let us hear from you, and please keep praying for us. God bless you.

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"Thou Wife of Jeroboam"

(Continued from page 3)

one is guilty of all" (Jas. 2:10); so where do you stand? If you were hanging over a cliff by a chain with ten links, you don't have to break all ten in order to fall. Break one and down you go.

Take the third commandment. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain" (Exod. 20:7). Have you ever spoken the name of God carelessly, irreverently? Have you ever even once done so? Then the Lord will not hold you guiltless. What will you do about that?

Here is the seventh commandment: "Thou shalt not commit adultery" (Exod. 20:14). Lay that command alongside Christ's Word, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). Is there any man here who is free from that sin in his thought life? No wonder the Bible says, "All have sinned, and come short of the glory of God" (Rom. 3:23).

But why should I confine myself to such sins when there is an enormously greater sin which every unsaved man who has heard the gospel has committed. Suppose a robber poisoned a watchdog guarding a house, broke into the house and murdered the owner, and later was arrested with the owner's watch in his possession. Would that man be charged in court with killing a dog or stealing a watch? No, he would be charged with murder. And now, bear with me, when I tell you who are unsaved, that is the terrible sin God lays at your door—the sin of murder. The cardinal sin of every unbeliever is the murder of Jesus Christ!

It was the sin of unbelief, of rebellion against God that crucified Christ centuries ago. And all unbelief makes us particeps criminis—partners in crime—with the murderers of the Saviour. It was for sin Jesus died on the cross. Whose sin? Yours and mine. True, you and I were not yet born, but God foreknew and foresaw our sinfulness, yours as well as mine, and our sin made necessary that cross. And, my brother, when you see that you are guilty of the death of Christ, and when you humbly acknowledge and repent of that cardinal sin, then it is that you lay aside your disguise of righteousness and take your place as a suppliant before that wondrous cross.

You may recall John Newton's great hymn,

*In evil long I took delight
Unawed by shame or fear,
Till a new object struck my sight
That stopped my wild career!*

*I saw One hanging on a tree
In agony and blood.
He fixed His languid eye on me
As near that cross I stood.*

*Oh, never to my latest breath
Can I forget that look—
It seemed to charge me with His death
Though not a word He spoke.*

*My conscience felt and owned my guilt
And drove me to despair
I knew my sins His blood had spilt
And helped to nail Him there.*

*A second look He gave which said:
"I freely all forgive,
This blood is for thy ransom paid,
I died that thou mightst live."*

Yes, this is the crowning sin of unsaved people who have heard the gospel, the sin of unbelief, of rebellion against God. It was that sin which crucified Christ and our unbelief makes us partners in crime with the murderers of the Son of God.

And that, my friends, is why unbelieving men are unwilling to face the cross of Christ, and to face the real reason why Jesus died. Preach about the cross as a martyrdom, as a death for principle, and they will listen. That does not touch them personally, that does not pierce their disguise. But preach the cross of Christ as an atonement for man's sin and they turn away. Why?

Yonder is a man hurrying along the city streets. It is evening. People are crowding the streets returning from business. The boys on the street are crying the news.

"Special . . . Extra! All about the murder." A newsboy thrusts a paper into the man's hand but he brushes him aside and hurries on—"All about the murder!" He steps into a street-car. People are talking excitedly about the murder. The man next to him asks his opinion about the murder but he remains silent, and when next the car stops he rises and hurries out. That man knows more about the murder than the newspapers or anyone else can ever tell him. He was there when it happened. He did the deed!

Oh, man or woman unsaved, when you hear of the cross of Christ and reject Him, you crucify afresh the Son of God and that is the climax of all human guilt.

There is a negro spiritual which asks the question,

*"Were you there when they crucified my Lord?
Were you there when they crucified my Lord?"*

Oh, sometimes it causes me to tremble, tremble, tremble.

When I think how they crucified my Lord.

I bless God for the day when God brought this fact home to my own heart. It was over in Edinburgh, Scotland, at thirteen years of age, that one Sunday afternoon my eyes were opened to



Dr. D. A. McCall

see that it was not four Roman soldiers, or a Jewish rabble who impaled Him on that tree; it was John Linton. Not the cruel nails pierced His hands and held Him there, but my sins, my lying, my willfulness, my disobedience to God. And the sight of Christ on the cross because of my sins, and the realization that God loved me despite my sinfulness, broke my young but stubborn heart and I asked God to forgive me for putting His holy Son to the death.

So when the Word of God tells us that Christ died for our sins, and because of our sins, that word

Dr. McCall Has Great Message

We have had Dr. D. A. McCall on four *Sword of The Lord* Conferences on Revival and Soul Winning and I have a strong impression that one of his messages in particular ought to be given in every college in the land and before great groups of young people everywhere as well as in churches. Therefore I have asked him to allow me to mention it in *The Sword of the Lord*.

The famous message I want Dr. McCall to give all over America is "Fools, Foxes, and Fancies," a striking, burning message on Samson and on the inevitable wages of sin. I have heard the message given twice (once repeated at my own earnest request) and have published it in *THE SWORD OF THE LORD*. The message has been given to great numbers of college groups and Dr. McCall so wins the confidence and charms the interest of young people, is so bold and forthright and reasonable and good humored, that he makes a profound, life-transforming impression wherever he speaks to young people. Dr. McCall was

strips us of our righteous disguise and calls us by our proper name of "sinner." Why, then, feign to be another than the sinner you are? You cannot hide from God. How futile was the disguise of the wife of Jeroboam. Disguise will be just as futile for you.

(Continued on page 5)

for eleven years Executive Secretary of the Baptist State Convention of Mississippi. The work multiplied seven times over under his leadership. He is now pastor of the Tabernacle Baptist Church, Chicago, but has agreed to give some time to the presentation of this famous message at my urgent insistence. Dr. McCall has been one of the most popular of Southern Baptist leaders. He was a professional baseball player. As Executive Secretary in Mississippi he flew his own plane, preached 400 times a year, held revivals in the state penitentiary with many conversions, etc. He has travelled around the world, preached in the principal countries of Asia, Europe, and South America, is in his vigorous prime.

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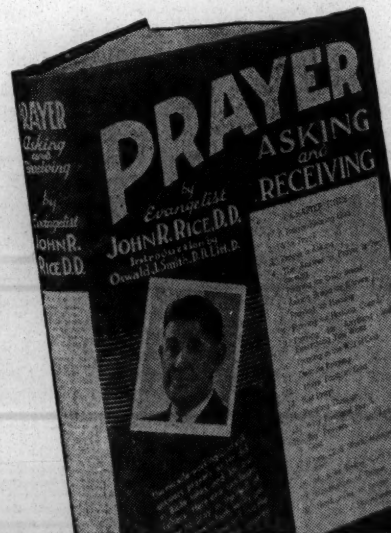
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(Continued from page 1)

idea of the blessing to be found in THE SWORD.

Recently I had the privilege of telling 25,000 people why THE SWORD today enjoys the greatest circulation of any evangelical publication in the United States.

Here's what I told them:

There is a reason why so many Christians are subscribing to THE SWORD—actually there are five reasons:

1. THE SWORD OF THE LORD receives contributions from the greatest soul-winning preachers and teachers in America. Among recent contributors were such giants of the pulpit as: Dr. Robert G. Lee, pastor Bellevue Baptist Church, Memphis, Tenn.; Dr. W. A. Criswell, pastor First Baptist Church, Dallas, Texas; Dr. Lee Roberson, president Tennessee Temple College; Dr. Harry Hager, pastor Bethany Reformed Church of Roseland, Chicago; Dr. Bob Jones, Jr., president Bob Jones University; Dr. Torrey M. Johnson, pastor Midwest Bible Church, Chicago; and Dr. Oswald J. Smith, pastor, The People's Church, Toronto. There have also been full-length sermons by evangelists: Hyman J. Appelman, Billy Graham, Merv Rosell, John Linton and

others. These gospel messages are full-length, not condensed, and enable you to read the sermons just as preached by these outstanding men of God. No other paper publishes so many full-length sermons by these spiritual giants, as THE SWORD.

2. THE SWORD OF THE LORD reprints contributions from the greatest soul-winning preachers and teachers of all time. Among such a shining company we can name only a few whose sermons have recently appeared in THE SWORD. They are: Billy Sunday, D. L. Moody, Charles H. Spurgeon, J. Wilbur Chapman, Gypsy Smith, Charles G. Finney, R. A. Torrey, George W. Truett, L. R. Scarborough, B. H. Carroll, Sam Jones and a host of others.

3. THE SWORD OF THE LORD actually wins the lost to Christ. During the first nine months of this year 64 persons wrote the editor to say they had trusted Christ as a direct result of reading sermons in THE SWORD! (Three hundred and twenty-seven were also saved during the same period through books and pamphlets published by Sword of the Lord Publishers, but 64 confessed Christ through the reading of THE SWORD alone!) We know of no other Christian publication that is having such remarkable results in the winning of the lost.

4. THE SWORD OF THE LORD is widely used by Christian workers in the winning of the lost. Many preachers use outlines and other material from this paper. Helpful suggestions and sermons on soul winning give needed instruction to Christians who have a passion for souls. In some churchless communities, earnest Christians call their neighbors together to hear messages read from THE SWORD! Thus souls are saved indirectly through the influence of this

evangelistic paper.

5. THE SWORD OF THE LORD has the sharpest, plainest Bible preaching and teaching concerning the life of the believer! It upholds the very highest standards of Christian living. Nowhere else will you find such clear Bible teaching on the separated life of the believer and his duty toward lodges, movies, dancing, gambling, drinking and other worldly temptations and amusements. Problems of young people are dealt with sympathetically but firmly and scripturally.

Join with us in the 100,000 Campaign. We've made it as easy as we know how for you to help us. Consider again the tremendous special offer which we are making for everyone who sends subscriptions. The regular subscription price to THE SWORD OF THE LORD is \$2 a year in the States, \$2.50 a year in Canada and foreign countries. But during this campaign you may send \$2 for the first one-year subscription, and only \$1 a year for every additional year's subscription which you send at the same time. That means that the first subscription in the States will be \$2. A two years' subscription or 2 one-year subscriptions will be \$3. You may get 4 years for \$5, ten years for \$11. You may send 50 one-year subscriptions for \$51, etc. Make your list as big as you can, take advantage of this wonderful offer.

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The 100,000 Campaign will succeed! It has to. Dr. Rice believes that he has the Lord's will in the matter. The entire staff in the office is praying for it. Thousands of SWORD readers have already done their part. My appeal now is to those who are still planning to help us. My cry is: If you plan to help us, do it NOW. We need your help NOW. February 1 is only two weeks away. Elsewhere in this issue you will find a special 100,000 Campaign coupon. Use it today. Send THE SWORD to someone you love or, perhaps, someone who needs your love. You may be instrumental in winning them for our Lord Jesus Christ.

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It is up to our present readers whether my chart is finally labeled on February 1, "Can We Do It?" or "We Have Done It!"

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"The REVIVAL BOOK of the Hour!"

About the new book, *We Can Have Revival Now*, by Dr. John R. Rice, editor of THE SWORD OF THE LORD, President V. Raymond Edman of Wheaton College says:

"A trumpet blast of encouragement and challenge! The hour for revival in America has struck, and this is the revival book of the hour. For too long we have been hearing defeatists' voices declare that the final apostasy is upon us, and that the days of revival are gone forever. In clear, logical, earnest, Scriptural presentation of the truth Dr. Rice shows that the greatest revivals of all are still ahead of us, that the power of God has not diminished, and Divine methods to be used in mass revival. To read this challenge is to be alerted to the revival spirit of today!"

In a personal letter to Mrs. Margie McCall, assistant director of the Sword Book Club, Dr. Edman says:

"The books for this month are good, but Dr. John's *WE CAN HAVE REVIVAL NOW* is 'simply outstanding!' It is just the message the spirit of defeatism and discouragement. I have spent the weekend with Billy Graham at the opening of his campaign in Atlanta. What a thrilling sight to see more than 25,000 people at the ball park for that opening service!"



V. Raymond Edman, Ph.D., LL.D., president Wheaton College, Wheaton, Illinois, author of *The Light in Dark Ages*, *The Disciplines of Life*, etc. Distinguished member of The Sword Book Club panel of judges.

Other Outstanding Comments

H. H. SAVAGE pastor First Baptist Church, Pontiac, Michigan says: "I would like to say that the chapter, *The Last Days a Blessed Age of Revival* in the new book *We Can Have Revival Now*, is more than worth the price of the whole book. I consider it a very fine presentation of the unfulfilled purpose of the church since the day of Pentecost."

DR. HYMAN J. APPELMAN, famous Jewish evangelist says: "Finished your last book in one sitting yesterday. I am going through it again, and again. It is tremendous. God's heart is bared through your own in it. It is a classic in simplicity, yet profound in its range of subjects. I wept over it, prayed over it. It will mark a milestone in my Christian and preaching life. More power to you. I wish you were a teacher of evangelists."

DR. CHARLES KOLLER, president Northern Baptist Seminary, Chicago: "The copy of your recent book, *We Can Have Revival Now*, was received with deep appreciation. It expresses my conviction that we can have revival now, and I am greatly pleased with your emphasis and the excellent way in which the chapters are set up. I am sharing the book with our teachers in Evangelism and then it goes to our library for the benefit of our student family."

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10. God's Way to Mass Revival

This is the newest book by Dr. John R. Rice, evangelist, and editor of THE SWORD OF THE LORD. These ten lectures were given at Bob Jones University, the first annual series of lectures on revival, then carefully rewritten and published by Bob Jones University and by THE SWORD OF THE LORD. The book is revolutionary. It marks an epoch.

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"Thou Wife of Jeroboam"

(Continued from page 4)

II. Consider next The Certainty of Judgment

Following the revelation of her identity came the pronouncement of judgment. The child whose healing they surreptitiously sought would die. "Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die" (I Kings 14: 12). Both the fact and the time of the judgment were announced that they might know it came from the hand of God. "And Jeroboam's wife arose, and departed, and came to Tirzah: and when she came to the threshold of the door, the child died . . . according to the word of the Lord" (I Kings 14: 17, 18).

Oh, mark those last words, underline them in your Bible, treasure them in your heart, and let not man nor devil steal them from you—things shall be "according to the word of the Lord." Jeroboam met an untimely end exactly as the prophet foretold. The end of the story for him and his wife was "according to the word of the Lord."

It shall be so with every soul of man listening to me now. Despite all human unbelief, despite men's false reasoning, empty excuses, and vain arguments against future judgment, things shall be according to the Word of the Lord. If in this Bible God tells us there is a Heaven to gain and a Hell to avoid, depend upon it there is a Heaven and a Hell. God is not slack concerning His promise as some men are. Some men make a promise, but because of inability, or fickleness, or forgetfulness, or death, the promise is not kept. But inability is no part of a God omnipotent. Fickleness is unknown to the God of Jacob who changeth not. Forgetfulness is impossible with the Omniscent One. Death cannot overtake the Eternal.

Whenever God promised judgment in the past that judgment came.

He promised a flood in Noah's day, and geology provides evidence of the deluge.

He promised fire from Heaven upon Sodom and Gomorrah, and archaeology today can point you to the ruins of that overthrow.

He promised an angel of death to slay the firstborn in Egypt, and that death-angel came.

He promised the destruction of Babylon, and where is Babylon today?

He promised death to Belshazzar, and that night was Belshazzar the king of the Chaldean slain.

He promised the desolation of Jerusalem by the armies of Rome, and Titus and Vespasian laid it in the dust.

He promised the dispersion of the Jew from Palestine, and every Jew you meet is evidence in flesh and blood that God keeps His word.

He told the Jewish nation, "Him that curseth thee, I will curse." (Gen. 12:3). Hitler and his minions were guilty of the murder of no less than six million Jews, and behold Germany today! A nation in ruins and turmoil, because of the certainty of the judgment of God.

He has said, "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27) and that judgment is as certain as the unchanging holiness of God. The wife of Jeroboam standing at the prophet's door, stripped of her disguise, and stunned by the sentence of death, is God's preintimation in human history of that greater day of judgment for all men who have rebelled against the will and Word of God.

III. I Come to a Third Observation - The Possibility of Repentance

I am a preacher of the gospel and the gospel is good news, but what good news so far have I preached to you tonight? What a melancholy task I have had telling you of the fact of sin and the certainty of judgment. Like the blind preacher, I have been the bearer of heavy tidings.

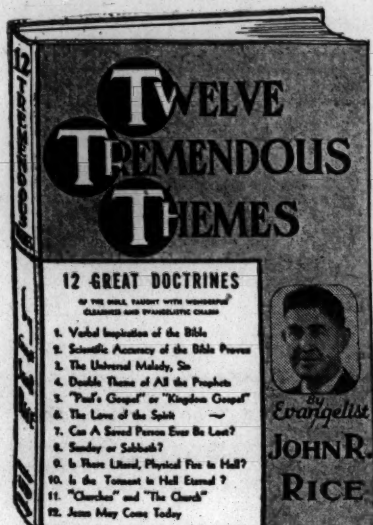
But now, bless God, I come to the glorious gospel. Sit up, dear men and women, and thank God I can tell you what I am now about to say.

The story of Jeroboam and his wife could have ended otherwise. It did for sinners as wicked as they. The prophet's chamber could have been a place of mercy instead of judgment had she fallen on her knees in penitence. God taketh not delight in the death of the wicked, and when men have turned from their sin in repent-

(Continued on page 6)

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The Supreme Constraint

(Continued from page 1)

"For God's sake, take care Edward!" at which he dropped the knife and with the ferocity of a tiger, sprang at her and bit a hole in her cheek.

The lower animal life knows all about love-making, but it is on a sensual basis; there are in it no spiritual elements. There are men so animalized that they cannot understand the phrase even, "the love of Christ"; and such salacious writers insist that Jesus was in love with the Magdalenes and might have married Mary of Bethany had not His enemies hunted Him to His death.

It is also superior to sentiment. When I use the word "sentiment", I mean to use it properly, and to employ it significantly. I have never been able to join with those people who objected to sentimentality. Love without sentiment is a rose without aroma. The woman whose husband is without sentiment will never be happy; and the husband whose wife is without sentiment and the willingness to express it will never know the meaning of domestic sweetness.

And yet, sentiment, in itself, is not sufficient. It can love those who are attractive and responsive so long as they do not cross its will or betray its trust. But a clash of wills can speedily kill sentimental love; and the betrayal of trust will bury it in the deepest of graves. Recently a man in a hotel introduced himself to me. He was personally attractive, clean in speech, wholesome in thought, a good conversationalist, and in a few days we felt that we were mutual friends. I invited him to my room and showed him

the pictures of my wife and children, and then he opened his heart and told me his life experience and incidentally explained that of his bachelorhood. He said: "I grew up on the farm. My ideals of women were of the most exalted. As a young man of twenty-seven, I found one I supposed to be my ideal and was paying her ardent court when an intimate friend of mine asked me to give him an hour in counsel. Before he had finished the day's conversation he had charged her with loss of character, with living an immoral life! It stunned me, and produced skepticism. I wanted to be manly, and I went to her and told her exactly what had been told me. She denied it absolutely, notwithstanding evidence that made an implicit faith impossible. Our relations were renewed and went on for nearly two years and were rapidly approaching the climax of marriage, when I faced her with one question. 'Tell me now, as one who must answer before God for the words that pass your lips, were the reports that reached me regarding your conduct truthful or false? I want no equivocation; I want an answer in one word. Yes or No! Upon her knees, with face mantled in blushes, and stained with tears, she said, 'I cannot, I will not lie longer, every word was true! I did miss the way! I did forget the instruction of my youth. The blandishments of one who professed to love me, seduced and led me astray.'"

And he said, "Mr. Riley, what else could I do except to say, 'That is the end for us,' and take my way in the world alone?" His

"Thou Wife of Jeroboam"

(Continued from page 5)

ance, God has received them. When the prodigal "was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him" (Luke 15:20). That is God's way with every penitent, and the greatest tragedy in the story before us is not the sin of this couple but their lack of penitence.

It need not be so with anyone hearing me now. Despite our sin, our unbelief, our participation in the death of Christ, God has sent His servants out with pardon in hand to offer to all who will repent and believe the gospel. The wounds of Christ which now ensure your condemnation can become your salvation. The blood that cries for vengeance upon every unbeliever, speaks peace to the soul of the penitent.

God has shown you tonight the fact of sin and the certainty of judgment. What are you going to do about it? What can you do? You can accept the pardoning mercy of God. You can leave this place a sinner justified by faith and at peace with God through our Lord Jesus Christ. "He that believeth the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth upon him" (John 3:36). You can see that while the judgment of God is certain for the unbeliever, the salvation of God is certain for those who acknowledge their sin and accept the pardon offered by God.

Are you willing to go through life, and stand before God at death unpardoned, unforgiven, and with the blood of God's Son on your hands? You need not. That hand that you pierced with your sins wove the cord of circumstance that led your feet into this place tonight. At the end of your life story is it to be Heaven or Hell? Salvation or condemnation? Christ or Satan? You will decide that when you say yes or no to God's invitation.

I am praying, and many around you are praying, that you will say yes. My friend unsaved, you cannot imagine the holy unspeakable joy in the heart of a Christian when he sees a sinner turning in penitence to God? This joy is meat and drink to those of us who preach the gospel. I cannot describe this joy to you. But how much more must be the joy of the Saviour Himself since He loved

you enough to die for you? Jeroboam and his wife did not repent and where are they tonight? They died a dishonorable death and went to their own place, with the wrath of God resting upon them. It could all have been so different despite their sin.

What about you? In a few short years your life story will be finished. Where will it find you? Are you willing in spite of this plain message to live and to die in the guise of a good, a righteous, a decent man, when all the while you are crucifying afresh by your unbelief the blessed Son of God who loves you?

In 1830 a man named George Wilson was sentenced in Philadelphia to be hanged for murder. Andrew Jackson, the President, pardoned him, but when the jailor presented the pardon Wilson refused it. The sheriff had to know whether Wilson should hang or not, so the matter came before the Supreme Court of the U.S. No such point of law had ever been raised before.

Chief Justice Marshall gave the following decision: "A pardon is a paper, the value of which depends upon its acceptance by the person implicated. It is hardly to be supposed that one under sentence of death would refuse to accept a pardon, but if it is refused it is no pardon. George Wilson must hang." And he was hanged.

My friend unsaved, I have God's pardon for you right here in my hand. It is written in this book of God for you to read and accept. Here is what it says, "Say unto them, As I live, saith the Lord God, I have no pleasure in death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die...?" (Ezek. 33:11).

God Himself speaks those words to you now. He says, "Why will ye die?" I earnestly speak them to you, "Why will ye die?" These preachers on this platform speak them and say, "Why will ye die?" These people all around you, praying daily and some of them for years for your conversion, say, "Why will ye die?" Here in my hand, I repeat, is God's pardon written in the crimson ink of Jesus' blood. Whoever wants it come forward and take it. It is for all who will acknowledge their sin, and receive Christ as their God and Saviour.

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was not the highest love. The love that died that day was not the love of Christ; it was the death of a human sentiment—wholesome, sweet, beautiful, maybe, but inferior to the love that I am telling this morning—that love that forgives, the love that can forget, the love that is so great that it has power in itself to cleanse every spot and stain—"the love of Christ!"

It is superior to sanguinity or the loss of blood relative. We count it a beautiful thing for a man to love his wife, for a woman to ardently love her husband, for parents to love their children, and children their parents, for brother to love brother or sister, for friend to love friend. And yet, even that love is a far-cry from the love of our text. Christ said of it, "If ye love them which love you, what reward have ye? do not even the publicans the same?" (Matt. 5:46).

A man has never particularly exalted himself in my judgment when he has said, "I do not see the need of being a Christian! I love my wife and treat her decently; I love my children and keep them comfortably; I live at peace with my neighbors; I care for my creditors and pay my debts; what more can be demanded?"

That puts love upon almost a commercial basis. That is the arrangement of *tit for tat*; that is the philosophy of *quid pro quo*; that was the sentiment that moved the man to pray for "Me and my wife, my son John and his wife; us four and no more."

Dr. Dawson was correct when he said, "There can be no more absolutely selfish force in the world than that kind of love which limits itself to its own kith and kin." Feudalism is sufficient to teach you that. The vital principle of feudalism was loyalty among families, tribes and clans. And what was the result? In the Old World one is shown from castle to castle, and when he comes to Edinburgh he hardly needs to have the guide explain, "You will notice that there is only

one side of this castle which is approachable." There was only one way in which the attacking force could reach this castle, that was from the East. At Warwick the moat is still in existence—dried up, but it used to be filled with water, making it not only necessary for the enemy to scale the walls, or force the gates, but also to build an approach across this great circle of water before he could get at his enemy, spill his blood and take his house. On the North Rim of Antrim County in Ireland, you see a grand view of the castle constructed in two sections—and a drawbridge between. If the enemy attacked from the sea, they retreated landward and pulled up the bridge; if from land, seaward and pulled up the bridge. The dwellers of that castle, the family and servants of that petty king were to be protected, such was the life-interest! But such was a self-love! No, family ties are not sufficient; the feudal plan was a poor expression of love as Christ and His Apostles employed it; and that modern feudalism, which now expresses itself in the commercial mart more strongly than elsewhere, is ten thousand times removed from the teaching of our text. It is not

"The simple plan That they should take who have the power

And they should keep who can!" That may create and preserve fortunes and families and keep alive the spirit of feudalism; but it also incites riot and battle and bloodshed, and the love of Christ would perish between such conflicting forces.

Thank God there is a love which expresses itself beyond that of the feudalistic spirit, beyond that which holds to the family and joins kith and kin. Let me give you an illustration: A pastor of the Highbury Quadrant Church, London, once said, "Recently there stood up in the lecture hall of my own church a woman who for the

(Continued on page 7)

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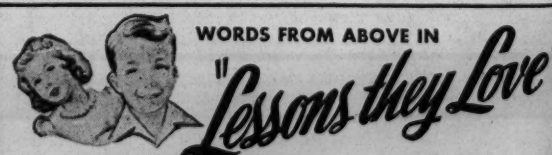
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The Supreme Constraint

(Continued from page 6)

first time opened her lips in public. She got up to tell us how, by the grace of God, she had been recovered from a condition of what seemed hopeless drunkenness. She was a woman born into good society, accomplished, speaking four languages, a fine musician, widely traveled, and yet she had sunk into the lowest gutter of inebriety, thrust out by her friends, left to perish, and discovered by a Salvation Army lass who took her, with all her repulsiveness, straight away to the Salvation Army Home for Inebriates; and so little did the family of that woman love her, although they are wealthy people, moving in good society, that they never paid that Salvation Army captain for the cab fare.

"This woman comes once more before the world, after eighteen months of suffering and struggle, reclaimed. You would say, now

domestic love will surely come in; now the sense of kith and kin will be revived; now her friends will open their arms to receive her!

"No! No! her children are told she is dead! Her husband wishes to see no more of her. Her own mother consents to meet her only at a public restaurant; and the woman told me how she went, with what a turbulent heart within her, and with what a yearning love for her mother. But the reception she got was so freezing cold, she could not endure it, and she said, 'I began to ask myself whether it paid to be good, and I turned from my own mother and came back to the Salvation Army woman, the mother of my soul, for I knew that, in her, I had a love which no one could give me.'

"Ah! was not Christ right when He said, 'If ye love them which love you, what reward have ye?'

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Some of us have friends who have cost us grief and shame and misery, and we know how we feel about them. We don't wish to see them again. We prefer to forget them, and—God forgive us—we almost wish they were dead. That is the natural feeling of grieved and wronged and betrayed human love. We are no worse than our fellows, it may be, when we acknowledge such feelings. But Christ demands that, if we are Christians, we should be much better than our fellows, and much better than the best of our fellows according to the flesh.

"And, what force is there that can make us feel kind to our own kith and kin who have bruised and hurt and put us to shame by their conduct? What, but the love of Him who, being sinless, bore the sins of others; who, being just, died for the unjust that He might bring us to God, and never complained of the injustice of it?"

"Human love failed that poor woman in her worst need. Where human love fails, Christ's love comes to the rescue, and by this 'we know that we have passed from death unto life, because we love the brethren.'"

But I pass on to the second phrase concerning us:

The Sufficient Constraint

Sufficient for what? One might answer, for any thing; for everything! Has not Paul said of this love that it "Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth" (I Cor. 13:7, 8a).

It is sufficient, then, to overcome apathy. The need of the

world is redemption from indifference. East India, with its Christian Science philosophy, is not alone in this need. Its greater indifference is participated in, to a greater or less extent, by all men and women of the world, and Fredrick W. Robertson never said a truer thing than when he said, "There are fewer signs in a soul's state more alarming than that of religious indifference." He might have added by way of definition, "Social and spiritual indifference."

Charles Outhbert Hall, the famous preacher, speaking in Chicago some years since, said, "We all rejoice in the remarkable growth and the excellent features of American civilization, and we are pleased at the relatively good state of the common morality of the people. We are proud of our country and we like to speak of it in praise worthy terms to our brothers across the water; but a deeper examination of the social side of our American life reveals a situation that causes anything but satisfaction. It is a matter of consternation and deep concern to us that the moral standard of American life is deteriorating. In the hustle and bustle of everyday activity we have astonished the world; but, morally, we are rapidly going astern—so rapidly that one is dumfounded at the contrast after a visit to some of the countries of the old world. I am an optimist through and through, but I am not a stone-blind optimist. I feel and know from observation that religion has little if any part in our American civilization today. This is a lamentable state of affairs, and it behooves each and all of us to do all we can to help to stem this tide of indifference. Our home life is not what it should be, and it is not to be wondered at when we realize the general apathy of the people as regards their spiritual welfare."

But why this indifference even in the realm where men and women are supposed to be the most interested—the realm of the home? Simply because "the love of Christ" is not there. It has been crowded out; oftentimes unconsciously crowded out. The father is

not fully aware how effectually it has been killed; the mother is not cognizant of it; the children are not. Little by little they have let the world in and the love of the world has been death to the love of Christ, for it is not only written in John's Epistle, but it is written into the experience of every man and every woman, as the eternal, unchangeable truth, that if you "love the world," and "the things that are in the world," "the love of the Father" cannot abide, "for all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world" (I John 2:15, 16).

When that gets possession spiritual apathy is inevitable. There is but one way to conquer it—Christ in the heart; Christ in the life; Christ in the home! You can hang your motto on the wall:

"Christ is the unseen Guest in this home"

but that will not help a particle unless Christ be enthroned in the heart; be made indeed the Guest of the home, the central figure in morning prayer, the Counsellor of the day's purchases, the Director in the day's duties, in fact, the lord of life.

"The love of Christ" is the only adequate constraining force.

That love can conquer prejudice

It did in His case; it will in ours! The Samaritan, hated by His Jewish friends, He named a good neighbor; the Gentile, denominated a "dog," He called a brother. The Publican and sinner, social outcasts from the Jewish standpoint, He sat with them, ate with them, and loved them even unto His death. Truly it is when we think on Christ as the express image of the Father that we can sing the words of that old hymn:

"The love of God is wider,
Than the measure of man's mind;

And the heart of the Eternal
Is most wonderfully kind."

His love can rise above repulsion. There are so many people, some of them even in the Church of Christ, that cannot enter a sanctuary unless its every appointment is satisfactory, and its every attendant attractive.

Any man who is in health, and who lays any claim to decency, when he enters the sanctuary should come in as clean in person and clothes as possible to his purse and powers; but, on the other hand, the love of Christ never disallows even the repulsive man. In His day the blind and the halt, the lame, were not cared for as now. The majority of the people simply put them away as domestic nuisances, social inconveniences. But to Christ they were men and women, to be loved, pitied and aided. He never passed them by without a look, a word, a touch. The leper was not only a social outcast, but regarded, by his own family and friends, as one dead; and was actually driven into the fields lest people be compelled to look at his open sores. He must, at their nigh-approach, cry, "Unclean! Unclean!" and hide himself. Christ called the lepers into His presence, and laid His hands upon them, and with every evidence of tenderness and love, healed them.

In the Life of Livingstone we read a story which has its duplicates in that of every true missionary, of a poor African woman lying by the roadside afflicted by the most repulsive disease; and yet, Livingstone stayed his feet, stretched out his hand, and contributed in every possible way to her comfort. A great preacher says, "This was because he saw in her a creature for whom Christ died, and recognized that in that soul—dumb, confused and ignorant—there was still an immortal soul compared with which, in value, all the gold of Ophir and all the diamond fields of Africa, were but as dust in the balance." I think he went a little deeper still; he saw in her his own sister. And repulsion does not exist where love is truly regnant.

I was in a city once where "Quo Vadis" was presented in moving pictures, and I dropped in for twenty minutes and the scenes I looked upon were those that the frightful edict of Nero affected

(Continued on page 8)

PLAIN POWERFUL PERSUASIVE

Says Dr. R. G. Lee, President
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7. A Good Man Lost and a Bad Man Saved
8. The Criminal Who Wanted Another Chance
9. How a Lost Sheep Got Home
10. "Come Unto Me"
11. Facing the Pierced Jesus
12. "It Is Finished"
13. No Room for Jesus
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15. "What Must I Do to Be Saved?"
16. Missing God's Last Train for Heaven

"Plain!"

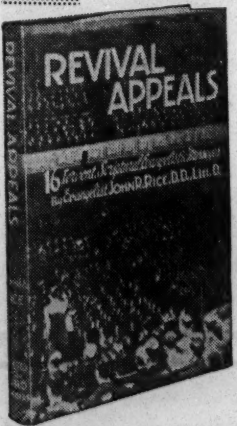
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The Supreme Constraint

(Continued from page 7)

when he caused the Christians to be drawn to the middle of the arena and driven by their brutal keepers into a little circle, and then fifty hungry, starving, lions loosed upon them. In a few minutes all that was left was the repulsive bones and torn and soiled garments. Yet, as I sat there looking upon a scene that passed nineteen centuries ago, and upon nothing better than an imaginary representation of that, those bones were not repulsive to me, and those bloody garments held for my vision no revolt! I yearned to go into the arena and gather up the bits of torn garments and gnawed bones and bear them away at least to a quiet beautiful burial, because the stretch of nineteen centuries could not destroy from my thought the fact, "These are my brethren, my sisters in Christ." And where the love of Christ is repulsion is unknown. You can tell when you walk the streets tomorrow and look upon the poor cripple at the side of the walk, and the blind man groping his way about the street, whether the love of Christ is in your heart or not. Do you want to help him, or do you wish you had taken the other side of the street? That will well-nigh settle it.

But I conclude with

The Sweeping Pronoun

"The love of Christ constraineth us." Who are the "us"? I think you will consent with me—

It should include all professors. There was a time, doubtless, when it did; but the day was not long prolonged. Ananias and Sapphira joined the early church, and Simon Magus sought membership in it. When the people were "called Christians first in Antioch", the term meant a company who were followers of Christ—"dead to sin," "buried with (Christ) by baptism," "raised . . . (to) walk in newness of life." They were a company wholly devoted each to all and all to each. Of them the world was compelled to remark, both upon their affection and upon their faithfulness. When they themselves employed the term "us" it swept a definite circle, the men and women who lived the new life, spake with new tongues, and enjoyed love in a new meaning.

But, alas, for a possibility of decline! The principle, "Many are the elect, but few are the select," was even then receiving its proof; and more and more, as the days have come and gone, has the opposite waxed, until now, as we employ the term, we must seek a new meaning. What do you mean by "us"?

It does include all possessors—all those who have Christ in their hearts; all those who are living the new life in Him; all those who know the new motive of His love in them. Some of them very humble folk, some of them specially notable ones, belong to a common household of faith, to a common household of fellowship. Christ is the subject of that faith and the center of that fellowship. Some of them may be as great as Paul; some of them as notable as Peter; some were destined to names as immortal as that of John; others of them not known, or soon to be forgotten as were "certain others of the Apostles." But in the last Great Day, how this circle will shine! In the twenty-first chapter of the Book of the Revelation, the time comes when the Holy City is let down out of Heaven. What a thing of beauty! The glory of God was in it! Its light was like unto a stone most precious; its gates, pearls; and the wall of the city, we are told, had twelve foundations, and in them "the names of the twelve Apostles of the Lamb."

That day Philip, Thomas, and Bartholomew, and Andrew, and Nathanael, and others, little known to church history, will appear as pillars in the Church triumphant!

My brother layman, occupying perhaps an inconspicuous place in the public thought, listen to this story and be encouraged. He was a middle-aged clerk in a large wholesale house; he had been in

that office for twenty-five years, and for ten years had occupied the first chair in the head office. He had no chums, as we are told, and no amusements; only a cozy, comfortable room in the boarding house. He was known as a contented, happy man, giving himself assiduously to his work in the store on the weekdays, and in the church on the Sundays. But "every heart knoweth its own bitterness," and down beneath his serene countenance there was a spirit of restlessness. He was beginning to ask himself whether he had not missed the mark and made a failure of his life. This night he remained in the office alone, his head upon his arm. No one would have dreamed it, but there by himself he was sobbing and saying, "Oh, God, how little my life means in the world!" Suddenly the last delivery of the day was at hand. The postman opened the door without ceremony, flung down the letters and went his way. He gathered himself together and mechanically opened the two addressed to him. The first was from British Columbia, and from a young man who had been under him for five years, and who two years before, had gone West. It ran as follows, "Dear Mr. G——: I am writing to thank you for all your goodness to me while in your office. I am succeeding beyond my expectations in business, and yesterday became a member of the church, having decided for Christ two months ago. For these two blessings of God I owe all to you, for in both business and religion you have been my example. I hope in this new land to help others as you helped me."

His tears were dried; there was a something of satisfaction settling into his face when he opened the second letter, which read,

"Dear Sir: I have taken your advice and once more feel like a free man. With the money you loaned me I have paid my debts, and with God's help and yours, I will redeem the past. I cannot thank you as I ought but I do trust I will be worthy of your confidence."

A new light came into his face. The old restlessness passed forever. He walked with the step of his youth. God had held the goblet of life to his lips and he had drunk deep of "the love of Christ."

It is also a pronoun of appeal. "The love of Christ constraineth us." It amounts to an invitation. Come with us into a new experience and into a glorious service. It also amounts to an appeal to us to God; for, as Dr. Dixon once said, "The two great words of the New Testament are 'Come' and 'Go!'" Come to Christ. Go into all the world and preach His gospel. Our fathers used to sing, "Fly, Christians, to their rescue fly,

Preach Jesus to them e'er they die."

And there is just as much need of it today, New Theology notwithstanding. The Word of the Lord still is, "Whom shall I send and who will go for Us?" (Isa. 6:8). I do believe that when once it is understood what martial demands our Master makes upon His converts; what sacrifices He requests, and what compensations He proposes, the spirit of true Christianity, wherever it exists, will respond in the language of the hymn that we sometimes sing, if with full meaning I do not know:

"It may not be on the mountain's height
Or over the stormy sea;
It may not be at the the battle's front
My Lord will have need of me;
But if by a still small voice He calls
To paths that I do not know,
I'll answer, dear Lord, with my hand in Thine,
I'll go where You want me to go.

"I'll go where You want me to go,
dear Lord,
Over mountain, or plain, or sea;
I'll say what You want me to say,
dear Lord,
I'll be what you want me to be.

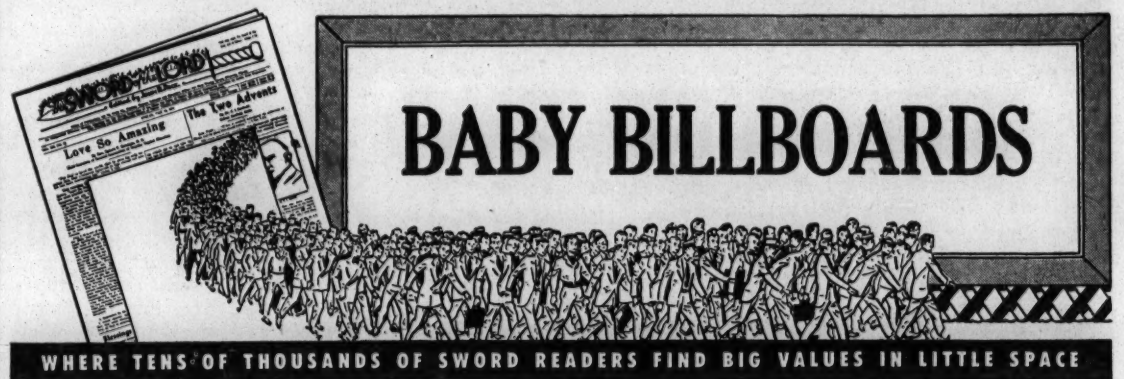
"I'll go where You want me to go,
dear Lord,
Over mountain, or plain, or sea;
I'll say what You want me to say,
dear Lord,
I'll be what you want me to be.

"Perhaps, today there are loving words
Which Jesus would have me speak;
There may be now in the paths of sin
Some wand'rer whom I should seek.
O Saviour, if Thou wilt be my Guide,
Tho' dark and rugged the way,

My voice shall echo Thy message sweet,
I'll say what you want me to say.

"There's surely somewhere a lowly place
In earth's harvest field so wide;
Where I may labor thro' life's short day,
For Jesus the Crucified.

So trusting my all to Thy tender care,
And knowing Thou lovest me,
I'll do Thy will with a heart sincere,
I'll be what You want me to be."
(From *The Bible of the Expositor and the Evangelist*, New Testament, Vol. 11, by W. B. Riley, D.D., Union Gospel Press, Cleveland, Ohio)



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Compiled by Porter Routh

From THE SURVEY BULLETIN, Sunday School Board of the Southern Baptist Convention, Nashville 3, Tennessee.

This department has tried from week to week merely to point a finger at some bit of data or some trend which seemed at the time to have some significance for those who are dedicated to Christian service. This issue will recapitulate some outstanding events of the year.

Tensions took top headlines during 1950. Men died in Korea in a "police action," while policy and protocol were tearing men and nations apart in Washington and Lake Success. The crossing of the 38th parallel in Korea was a trigger for a loaded world.

Tensions pulled men apart in violent political campaigns in the United States during the summer. The line between capital and labor was kept taut.

Homes were torn apart as the number of young men called into the armed forces increased. The growing manpower shortage at the end of year was calling more wives into industry, and was calling more young people from the rural areas to the urban centers.

Expanding world populations created new problems. The United States reported a record decennial growth as the 1950 census exceeded 150,000,000.

Climax of the year was the proclamation of the "Dogma of the Assumption of the Blessed Virgin Mary" by Pope Pius XII. Catholics must now accept as truth the dogma that the mother of Jesus was taken bodily into heaven.

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